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The Canadian Jewish news

Friday, December 17, 1971 — 29 Kislev 5732 — 15¢

Egypt seeks reason to end ceasefire; campaigns for UN emergency meeting

UNITED NATIONS (JTA-JCNS) -

Egypt has launched a campaign for an emergency meeting within the next few days of the UN Security Council which would demand Israel reply affirmatively to the Jarring memo for withdrawal from occupied territory. If Israel refused, then UN mediator Jarring would be asked for a final report of the mission which would be a report of failure and justification for Egypt to end the ceasefire.

Earlier this week, the General Assembly of the UN adopted an Egyptian-backed resolution calling on Israel to withdraw from the Arab territory it has occupied since the June, 1967 war. Despite a vigorous Israeli campaign to dilute the resolutions by amendment, the Arab draft was adopted by a vote of 79 to 7 with 36 abstensions. The U.S. abstained.

Speaking several hours before the vote, Foreign Minister Abba Eban warned that Israel could not accept the resolution. He told a half-filled assembly hall that the Arab draft would serve to prolong the stalemate between Israel and Egypt and might lead to a resumption of fighting along the canal.

Earlier, Eban urged the General Assembly not to "canonize" the Jarring initiative of last February. He called the Jarring suggestions merely "a working document for the clarification of positions."

Eban gave a scathing reply to Mahmoud Riad, the Egyptian minister, who had opened the debate. He declared his speech contained "most of the fallacies and illusions which have obscured the Arab view of Israel for more than two decades."

He said: "When we see and hear of an Arab warrior drinking the blood of a fallen prime minister in a fearful convulsion of hate, we are reminded of what would befall every man, woman and child in Israel if, through weakness or neglect or lack of precise craftsmanship, we were to withdraw to anything short of secure boundaries and stable peace so as to be at the mercy of our relentless adversaries."

Meanwhile Israel's call for secure boundaries was described as "gangster logic" by Chaio Kuan-Hua, chairman of China's delegation. He called on the UN General Assembly last week to "strongly condemn the aggression by the Israeli Zionists, strongly condemn United States imperialism which supports their aggression, and strongly condemn the reactionary forces in Jordan for their sanguinary repression of the Palestinian people".

Kuan-Hua gave full support to the territorists. He declared: "It is absolutely just and entirely proper for the Palestinian and other Arab peoples to take up arms to resist aggression, recover their lost territories and restore their right to national existence."

Analysis:

The overwhelming vote in favor of the Egyptian-backed resolution obscures some of the hopeful signs favoring Israel.

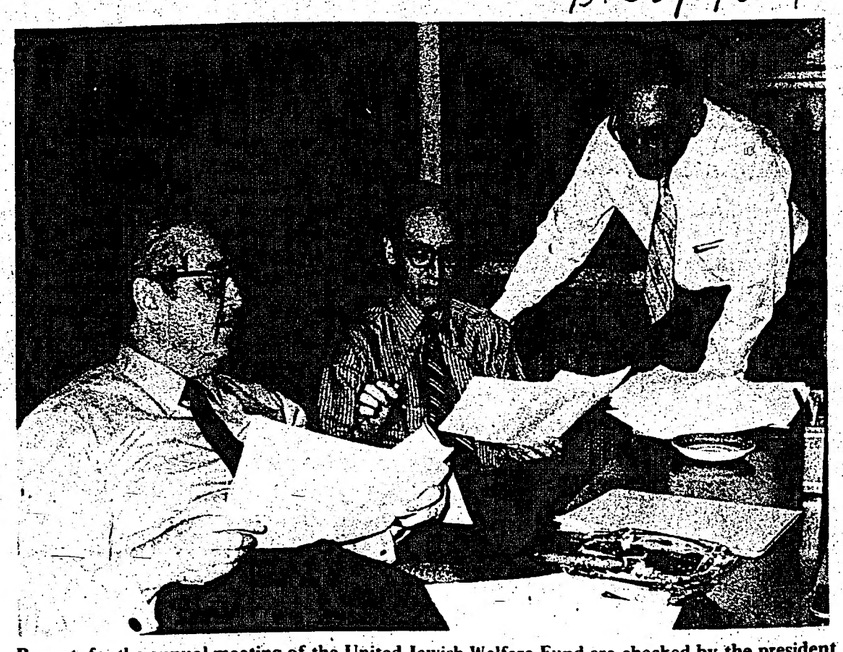
The resolution adopted by the assembly calls on Israel to withdraw but does not demand actual withdrawal from all occupied territories. Essentially, the resolution insists on Israel's response to Jarring's proposal of "indicating willingness" to withdraw to the Sinai frontier.

The U.S. abstained because it found itself in an embarrassing position. Having actively supported the Jarring mission, it could not vote against a resolution paralleling the Swedish Ambassador's proposal. However, U.S. authorities have supported direct negotiations and insisted that the parties in conflict should be the parties to the peace.

The resolution included no call for sanctions and gave the Egyptians considerably less than they wanted.

The African nations significantly, called for renewal of the Jarring talks without prior commitments. Senegal, which originally joined in the Egyptian resolution, later withdrew and pointed to the report of the four African presidents as a better basis for discussion.

Sadat was given a major victory by the UN General Assembly. It may be sufficient to permit him to contain the hawks in his country or it may serve to release them. In the meantime, the U.S. will become very active in a search for a short-term settlement permitting the reopening of the Suez Canal.



Reports for the annual meeting of the United Jewish Welfare Fund are checked by the president Donald Carr, (centre), the chairman of the board of directors, Harry L. Wolfson, and Benjamin Schneider, executive director.

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Report urges creation of Community Council

Formation of a body to be known as the Toronto Jewish Community Council within the Canadian Jewish Congress is urged in the annual report of the United Jewish Welfare Fund released this week.

The proposed council would absorb the activities of the Welfare Fund and the local work of the CJC, in the view of Donald Carr, UJWF president.

"This community will have its community council because it cannot exist corporately without it," Mr. Carr said, noting that a closer relationship is developing between the UJWF of Toronto and the various Jewish social agencies.

"A Jewish Community Council will come about because the Canadian Jewish Congress will not be able to continue as the spokesman of Canadian Jewry unless Congress has its roots embedded deeply in the individual communities - not only in those activities in which it is now engaged, but in the whole area of services for the Jewish community."

Mr. Carr said there is no truth in allegations that the proposed community council represents a Welfare Fund take-over of Congress. Rather, he said, the Welfare Fund would be submerged in the new identity which would be an integral part of the Canadian Jewish Congress. The council would be fully representative of every local Jewish organization and the public at large, founded on a democratic election process, "a true parliament of Toronto Jewry."

In his report Mr. Carr also:

- urged formation of a plan to wipe out the old deficits of the Jewish schools.
- lauded the advent of The Canadian Jewish News as a community newspaper. Establishing The CJN as a community newspaper, whose costs and losses are being underwritten by Ray Wolfe, Murray Koffler and the Greenwin group represented by Al Latner, was praised by Mr. Carr.

"That a responsible, yet independent weekly news medium is now available to the community must be welcomed by all," Mr. Carr said. "An informed community must be a better community."

Child's ballet ...

Counter terrorists ...

in this issue

- An editorial view of television's controversial hit, All In The Family . . . Page 4
- Harry Simon of the Canadian Labor Congress recalls the exploitation of meat cutters in Toronto 30 years ago . . . Page 5
- The lack of a National Jewish Archive is decried by Dr. Stuart E. Rosenberg . . . Page 6
- An unprecedented tourist boom aids Israel's economy, declares Theodor Meron, Jerusalem envoy to Canada . . . Page 2
- Jeniva Berger offers helpful hints to parents to fend off holiday madness . . . Page 8

Meir eulogizes wisdom, ability of UN's Bunche

NEW YORK (JTA) -

Dr. Ralph J. Bunche, UN Under-Secretary General for Special Political Affairs and a principal architect of the 1949 Middle East peace settlement, is dead at the age of 67. Upon learning of his death, Israel's Premier Golda Meir cabled condolences to the late diplomat's wife.

Mrs. Meir said she was "shocked at the tragic death of your husband who has devoted his life to the cause of peace. There is hardly anybody outside of Israel who was so intimately connected with the State of Israel from its emergence and who has contributed so much in bringing to a close the first outbursts of Arab hostility against Israel. His wisdom, objectivity and ability are sadly needed in the troubled world of today. His passing is a great loss to all who are interested in peace. Please accept my participation in your great sorrow."

Arab prisoners freed

JERUSALEM (JCNS) -

There has been an exodus of Arab detainees held in prisons or detention camps recently as a result of a policy review by the West Bank military government, Shlomo Hillek, minister of police, told the Knesset. He said that several hundred security prisoners had been released during the year "thanks to the calmer atmosphere."

According to Hillel, Israel still holds about 3,500 security prisoners. Last year there had been 1,300 administrative detainees, and this figure had been reduced to 520. Most of the 3,500 still held are from the West Bank with small numbers from neighboring Arab countries.

Match Soviet fliers

'Best pilots need planes'

NEW YORK (JTA) -

Premier Golda Meir of Israel reportedly told a closed meeting of the Conference of Presidents of Major American Jewish Organizations that the U.S. is not pressuring Israel politically or economically and characterized the U.S. as the "friendliest country" toward Israel.

Speaking to some 400 Jewish leaders who gave her a standing ovation when she entered the meeting hall and applauded frequently during her 55 minute address, Mrs. Meir praised both President Nixon and Secretary of State William P. Rogers for the "warmth" they showed when she met with them in Washington. Without specifically mentioning whether or not either official had made a commitment to sell Israel more Phantom jets, Mrs. Meir noted that she had been told that Israel has the best pilots and the best airforce in the Middle East. "Our pilots are good," she reportedly told the meeting, "but we have no right to send them against Soviet pilots without being properly equipped. Even the best pilots need planes to fly."

Mrs. Meir stated that if Phantom jets were withheld, Egyptian President Anwar Sadat could take this as a sign that negotiations at this time with Israel are not necessary and try to put his bellicose words into practical action. "So long as the Soviet Union continues to send planes to Egypt we need planes to defend ourselves," she was reported to have said. "We have seen the Tupulovs and the latest missiles sent to Egypt and we know what awaits us."

Despite her praise for Nixon and Rogers, Mrs. Meir nevertheless appeared critical of the administration when she remarked that it "is dangerous when friends think they know better than we do" the real dangers facing Israel with the continuing arming of Egypt by the USSR. She reaffirmed Israel's willingness to negotiate without preconditions. The Israeli Premier sharply condemned the United Nations for its inability to deal effectively with world tensions, threats of war and actual war, and noted that the conflagration now involving India and Pakistan was another indication of what small nations can expect from the UN. She observed that the ineffectiveness of the UN in that area should be a lesson of what to expect if war resumes in the Middle East. "Anyone who asks us to place our faith and future in the hands of the UN should know, that what motivates this world body is not the question of right or wrong but government interests."

Mrs. Meir praised American Jewry for its continuing and unstinting efforts on behalf of Israel and declared to a burst of applause: "Thank God we are not alone and never will be." She also praised the "miracle" of the "renaissance" of Soviet Jewry and stated that when emigration restrictions end, Soviet Jews would leave by the tens of thousands.

Toronto's North African Jews are isolated, disillusioned

Rabbi Yehudah Edery interviews a North African Family.

By ADAM AKERMAN

There are about 800 North African Jewish families residing in Toronto, many of whom feel disillusioned and isolated from the mainstream of Jewish life in the city. Toronto, with its large Jewish community and relatively high standard of living, represented for them a place with advanced, economic and educational possibilities.

But what happened in fact was that the transition from the North African cities to Toronto, resulted in a steep drop in the living standards of the newcomers, and difficulties in providing Jewish education for their children. Like their brethren in Montreal, the Jews of the Maghreb region of Morocco face serious educational, financial and social problems here.

In Morocco, Tunisia or Algeria, the many bilingual Jews were qualified for white-collar occupations but in Toronto their qualifications have often proved inadequate. Language difficulties, coupled with insufficient technical training, forced many of them to accept employment at a much lower income level. About 80% of the approximately 3,700 Sephardic Jews in the city are blue-collar workers - craftsmen, operators, servicemen and laborers.

While the average per capita earned income in Toronto ranges around $1,600 per year, the average for the North African Jew is around $900. Official statistics show that around 65% of the Maghreb Jews who arrived in Toronto since 1956 need government assistance in one way or another. Moreover, around 25% of them are virtually dependent on welfare agencies and family allowances as their only source of income. Only 15% of them indicate their spoken language at home as English and only 30% claim fluency in that tongue.

The reason for this situation is not only the markedly different socio-cultural background of these Jews, but the increase in unemployment in Toronto, the soaring prices of apartments, the difficulties in obtaining loans and the generally rising cost of living.

But there is also the social-psychological side to their "uneasiness". Many of them claim that they are regarded as "second class Jews" by the local Jewish community. They complain that the Ashkenazi Jews regard them as inferior; that there are obvious patterns of prejudice against them and stereotype attitudes against the so-called "Moroccan Jew."

Most North African Jews interviewed here also complained about worship facilities and the high cost of Jewish education.

Rabbi Yehuda L. Edery, the leader of the Sephardim in Toronto, complains about the indifference and lack of sensitivity of large sections of the Ashkenazi Jews towards the plight of both Jewish Moroccan parents and their children. He and the other members of the Committee for the Sephardi Jews are encountering mounting difficulties in trying to assist the newcomers from North Africa and in enabling them to provide Jewish education for their children. Out of about 700 Sephardi youngsters in the city, only 200 are receiving Jewish education. Most of the Sephardi children end up completing public school, and therefore, it is not surprising that the intermarriage percentage in the Sephardi community is constantly rising.

Acutely conscious of the urgent need to provide Jewish education for their children, many Sephardi families found they could not afford the cost of transportation for their children to the Jewish schools located far away. To meet this need and to provide books and school materials, where necessary, the Torah

(cont'd on page 7)

Organizations and People

what's new . . .

by Miriam Herman

Dr. David Monson

BETH SHOLOM 25TH ANNIVERSARY

Beth Sholom Congregation will be celebrating a milestone in the history of the synagogue - the 25th anniversary of the presentation of its charter. The founding rabbi, Dr. David Monson, is still serving as spiritual leader of the congregation. In observance of the anniversary, a series of events are being planned.

On Wed., Jan. 5 there will be a Cantorial Concept of Yiddish, Israeli and liturgical selections for the community under the guidance of Cantor Ephraim Rosenberg of Beth Sholom. The young marrieds are holding a gala dinner dance on Saturday evening. The Sunday morning Tephillen and Breakfast, sponsored by the brotherhood, will feature a distinguished guest speaker. And on Sunday night there will be an anniversary dinner. Presentations will be made to those who have been members of the synagogue for 25 years.

125TH ANNIVERSARY

The Shaar Hashomaym Synagogue of Montreal celebrated its 125th anniversary on Dec. 4 and paid special recognition to Rabbi Wilfred Shuchat who has completed 25 years of spiritual leadership with the synagogue. For many years Shaar Hashomaym has been a subtle compromise between Orthodox ritual and Conservative philosophy, which, according to Rabbi Shuchat, "must be seen as one of the ideological foundations of the spiritual growth of the congregation."

MONTREAL STUDENTS ACTIVE

The Students Struggle for Soviet Jewry Committee in Montreal will be very active during the month of December. On the occasion of Chanukah, they plan a phone-in campaign and demonstrations in front of the Soviet consulate.

For the duration of the showing of the film **Fiddler on the Roof** at the Place du Canada, a live duplicate of Tevye and two fiddlers will be distributing leaflets to cinema patrons as a reminder of the three million Jews still in the Soviet Union.

STUDY IN ISRAEL

Canadian high school and junior college graduates may spend the first two years of their undergraduate studies at the School for Overseas Students at the Hebrew University in Jerusalem. Courses will be taught in English for those students with little or no proficiency in Hebrew.

And for students majoring in Jewish education, the Centre for Jewish Education in the Diaspora offers special one or two year study programs leading to a teaching diploma and to degrees of B.A., M.A., and Ph.D.

Information is available at the Student Affairs Committee, Canadian Friends of the Hebrew University, 1506 McGregor Ave., Montreal 109.

CHANUKAH FESTIVAL

A reminder - stage, screen and television star Shelley Winters will be flying in from Hollywood to appear at the 1971 Chanukah Festival at O'Keefe Centre on Sun., Dec. 19. Showtimes are 2:30 and 8:15 p.m. Admission is free on a reserved seat basis to 1971 Israeli Bond purchasers - one ticket for a minimum purchase of $200 or a maximum of two tickets for a combined family purchase of $300 or over. Due to limited seating, evening performance tickets are available only to purchasers of $500 or over.

NEW YEAR'S DANCE

The Farband Labour Zionist Order will be holding their New Year's Dance on Sat., Jan. 1 at 8 p.m. at their center, 14 Viewmount Ave. Festivities will include a buffet, door prizes and favors. This dance is open to the public and tickets may be obtained at the Farband office.

HADASSAH CONVENTION

Toronto Hadassah's Convention '72 committee is working feverishly to make the upcoming national convention - Jan. 8 to 12 at the Inn on the Park - the best one ever! Hospitality is the key word for the local behind-the-scenes planners. Out of town delegates will be taken on a tour of the city Sunday afternoon and then will be feted at a buffet dinner at one of the homes in the Bayview area. For coffee and doughnut breaks there will be a V.I.P. (Very Involved People) room. A shopper's special **Made in Israel** boutique will include musuem reproductions, jewellery, wall hangings, costume dolls.

SPIRITUAL ADOPT A CHILD

Toronto Pioneer Women chose the first day of Chanukah, a season of rejoicing, to launch their **Spiritual Adopt A Child** campaign. Orphaned and needy children are cared for at the network of nurseries and child care centers maintained in Israel by Pioneer Women. A gift of $300 provides food, shelter and clothing for a child for one year. These needs can be provided for six months for $150 or you can be a patron for $50 and a contributor for $25.

Israel diplomat criticizes UN changes

By TOVA GREENBERG

If the composition of the United Nations in 1948 was as it is today, Israel would never have been given autonomy or accepted into into the world body, a Jerusalem diplomat told a Temple Sinai audience last week.

Arieh Eilan, ambassador to Burma and an advisor to the Israeli delegation to the UN, said Red China's entrance to the UN "would not make things easier."

The present composition of the 131 nation body, which includes 18 Arab states plus "automatic support" for them from the Soviet Union and its satellites, meant that Israel had little influence in General Assembly decisions, said the ambassador.

"And UN mediator Gunnar Jarring's ear is dominated by the Super Powers in his efforts to adjudicate the Mideast dispute," he declared.

Eilan also referred "to the extraordinary illusion in the world today that there is constant American support of Israel.

"We have rarely had full American support the way the Arabs have the complete unlimited support of the Soviet Union.

". . . Under these circumstances one thing remains clear to Israel and that is that she cannot place her security in anyone's hands except her own. The good advice of the UN, world friends or liberal professors are no guarantees because none of these groups will take upon themselves the responsibility of Israel's fate.

Rabbis argue religion in Israel

Three approaches to **Religion and Medinat Yisrael: Challenge or Crisis** were heard at the Jewish Public Library forum, held recently at Shaarei Shomayim Synagogue.

"We are entering the days of the Messiah," claimed Rabbi Meyer Berglas of Shaarei Tefillah, "and consequently the strict rulings of Shammai, with his emphasis on the primacy of Torah study, are relevant."

Rabbi Berglas contended that not everything modern and popular is acceptable to Judaism, and the only way to judge is through Torah scholarship. He expressed confidence - which was greeted by an approving applause - that the people who "created the most efficient army in the world" and "made the desert bloom" will also produce a flourishing religion.

Rabbi Morris Halpern, an Orthodox rabbi from Montreal, decried the fanaticism on both sides of the Israeli religious continuum.

Tourist boom aids economy

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

Theodor Meron, Israel's Ambassador to Canada, says one of Israel's major dollar revenue comes from an unprecedented tourist boom, and that Israel is making great strides in the development of heavy industry. Dr. Meron made his remarks at the annual meeting of the Canada-Israel Chamber of Commerce where he now serves as honorary president.

The meeting also saw the election of members on the board of directors as well as the new national president - Ray Wolfe of Toronto. Wolfe takes over from Melvin M. Chorney of Montreal as head of the 10-year-old organization. Ontario's position on the board was increased this year with the election of 10 new officers from that province.

Dr. Meron, who assumed his post last September, addressed an audience of Jewish and non-Jewish businessmen, as well as government trade officials.

He said, "We must continue to develop direct contacts with foreign businessmen so as to increase our technical and managerial know-how, and to encourage foreign markets arising out of our new fields of industry."

Dr. Meron stressed that Israel's economy is weighted down because of her defence needs, yet Israel, at the same time, must not neglect her social problems.

He said these problems could be alleviated by the investment of capital dollars from overseas businessmen.

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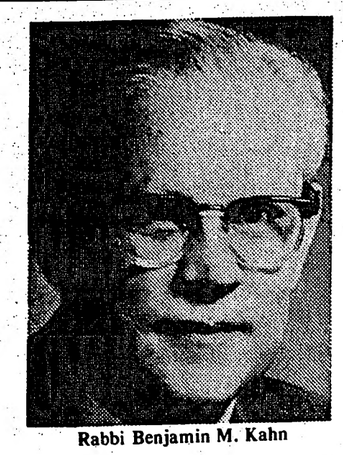

Rabbi Benjamin M. Kahn

Former McGill University Hillel director **Rabbi Benjamin Kahn,** is the new executive vice president of B'nai B'rith, one of the most influential posts in Jewish communal life. The national director of B'nai B'rith's Hillel foundations for the past 12 years, Rabbi Kahn, 58, had served as director of Hillel at Pennsylvania State University continuously from 1940 to 1959 except for a year's leave in Montreal to establish Hillel services at McGill. A graduate of Harvard University, Rabbi Kahn was ordained by the Jewish Theological Seminary in 1938. He succeeds Rabbi Jay Kaufman who died last August.

* * * * * *

The Baroness Alix de Rothschild will be visiting Toronto early in January, in time for the Hadassah national convention. The German-born baroness is World Patron of Youth Aliyah. Her involvement with the movement dates back to the '30's when, as a refugee herself in France, she worked to save the children pouring out of German occupied territories. After the war, the Rothschild castle became the focal point of her work. As a patron of the arts she has encouraged many Israeli artists and she organized the first exhibition of Canadian Indian and Eskimo art in Paris.

* * * * * *

University of Toronto student **Henry Mietkiewicz** was grand prize winner in the first annual National Lampoon Humor Writing Contest for the satirical short story **The History of Tom Jones.** The National Lampoon, the most widely read humor magazine in Canada and the United States, restricted the contest to readers attending universities in the two countries. There were 15,000 entries and Mr. Mietkiewicz was the only Canadian among the first 25 winners. A fourth year English language and literature student and a senior editor of The Varsity, he hopes to study journalism at Carleton University in the fall.

* * * * * *

Jacob Ingre, executive director of the Institute for the Blind in Jerusalem, was in Toronto recently. He was the guest of the Canadian Friends for the Jewish Blind, a charitable organization which raises funds for the institute. While here, Mr. Ingre addressed the Beth Tzedec Men's Club on problems facing blind children born in the Middle East. He was also presented with a cheque from the United Synagogue Youth's proceeds from their Passover candy sale. In thanking the young people for their support, he said: "You are not giving to a cause, you are giving a new life!"

* * * * * *

This week **Benjamin and Rose Balofsky** are celebrating their 60th wedding anniversary - a 10,000 to one happening! Married in Russia in 1911, they came to Canada the following year. Their seven children sponsored an Oneg Shabbat in their honor and are planning a family gathering at home.

* * * * * *

On the sick but getting better list is **Rabbi Jacob Eisen.** He is recuperating after surgery.

* * * * * *

Harry Soupcoff was amongst the first to sign up for the United Jewish Appeal's two week study mission to Israel which leaves Toronto on Jan. 25. The itinerary includes visits to army and navy bases, to the Knesset, to Sinai and other major points of interest. In Haifa, the mission will get first hand information on integration procedures for immigrants in Israel. Charles Kent, chairman of the mission, said about 60 people will be in the mission from Toronto and Hamilton. Information about the mission is available at the UJA office.

Theatre company stages smash hit in Hamilton

By WILF GEROFSKY
CJN Hamilton Correspondent

HAMILTON -

When the Hamilton Theatre Company recently staged **Fiddler on the Roof,** they came up with not only a smash musical hit, but a winner in community understanding as well. Over 15,000 persons crowded into the Mohawk College Theatre during the three-week run.

Playing to packed houses throughout the length of its run, (standing room tickets were sold for some performances) the warm human story of Tevye, his wife and five daughters was produced by the local company with professional panache and an obvious sympathy and understanding of the people and situation they were portraying.

David Mallis in the lead role of Tevye filled the character with rich substance, and carried the audience along with him in his portrayal of Tevye's attempt to maintain tradition in a fast changing world. His mastery of Jewish gestures and inflection gave Tevye the kind of "Yiddishe Tam" that made him particularly endearing to those of us in the audience who knew just how authentic he was.

Pat Downes as his shrewish wife, Golde, gave the proper abrasiveness to the part, yet melted when asked by Tevye **Do You Love Me?** Bud Teckoe as the rich, but old and vulgar butcher, Lazar Wolf, and Bob Stott and Don Hunkin as Motel the Tailor and the radical student Perchik lent warmth and vigor to their parts. Pat Weston, Sue Gudgeon and Linda Parson, playing the three older daughters whose courtship and marriage weave the thread of the story, were true "yiddishe maidlach."

The Hamilton Jewish community was well represented in the cast by Esther Woolf (Yenta, the matchmaker), Harvey Brownstone (Mendel, the rabbi's son), Jodi Sax (Bielke, the youngest daughter), and Sonya Jeremias and Davida Woolf in the chorus. Esther enlivened the show with her portrayal of Yenta, the supersaleswoman of sex and security, who saw her way of life being threatened by a disturbing trend towards self-arranged marriages among the young people of Anatevka.

Perhaps Gene Bayliss, the New York director of the production summed it all up best in a recent letter to a Jewish cast member - "Needless to say, all that you shared with all of us about your faith added to Fiddler and to us as people."

ISRAEL BOND NEWSMAKERS

Beth Emeth Bais Yehuda "Minyan For Israel" Presents $100,000 Cheque

This unique concept to provide Israel with critically-needed loan dollars by a group of congregation members who undertake to assume the cost of interest-differential on Bonds purchased by the synagogue, has gained immediate acceptance by many congregations in Toronto. Other "Minyans for Israel," now in the formation stage, will result in additional millions of dollars in Bonds for Israel. Shown here, left to right, A.E. Diamond, Gerald Shefsy, Harry Lerman, Synagogue President, and Rabbi Joseph Kelman.

It was a proud and happy moment shared by all, when a cheque for $100,000 was turned over to A.E. Diamond, Chairman of the National Honorary Societies, State of Israel Bonds, representing the purchase of Israel Bonds by Beth Emeth Bais Yehuda's first "Minyan for Israel."

Gerald Shefsky Receives Shalom Award At Beth Emeth Bais Yehuda Dinner

A capacity audience was present to applaud the presentation of the "Shalom Award" to Gerald Shefsky at the Beth Emeth Bais Yehuda Dinner on December 4th. An unprecedented total of $460,000 in Israel Bond sales to members and friends of the congregation was achieved this year, a record both for the synagogue and the community for a congregation of comparable size.

Shown here, left to right, are Mrs. Shefsky, Dr. Carl Voss, guest speaker; Gerald Shefsky, A.E. Diamond, Michael Feldman, acting Dinner Chairman; Sydney Moscoe, Israel Bond Chairman.

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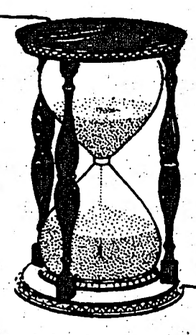
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TO THE JEWISH COMMUNITY
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Editorial page

Television hit

All in the Family-antidote to bigotry or an opening for hatred?

Archie Bunker, hero of the weekly television series about a lower middle class bigot, All in the Family, is terribly funny. The show has proven to be the biggest smash of U.S. network telecasting and will shortly by shown by CBC on the national network.

However, having agreed that the show is funny, there comes the question of what the laughter means? Who is being laughed at? Is such laughter beneficial to American society? Is the laughter healing the ugly wounds of racial and religious hatred or opening them anew?

These questions have not been dealt with in the large number of articles which have followed the success of the show. Written largely by entertainment writers they have generally expressed the belief that the use of such terms as kike, spic, coon and chink, when used by Bunker are magically incapable of inflicting wounds. (No one would suggest that the same terms if used by one's neighbor, gas station attendant or employer would have the same benign effect.)

What is the magic?

First, All in the Family is only a television situation comedy, lifelike but not real. Next, Archie is really the butt of the joke. It is obvious to all that he is overcompensating for his real sense of inferiority. Then, his whole family, stupid wife, inane daughter and ineffectual liberal son-in-law can hardly be a source of anyone's pride. Finally, the script is careful to show Bunker as the major victim of his own bigotry. When he fires his best worker, a Puerto Rican, rather than a less competent white man, Archie suffers by having to work harder.

Perhaps this is where the series reveals itself as essentially dishonest. It suggests that bigotry is cute rather than vicious. It pretends that bigotry has no real effect, does no damage and claims no victims.

While it is undoubtedly true that in the long run the bigot, by contaminating his society, is the real loser, it is also true that in the short run people are insulted, barred from employment and refused housing. It is in the short run that violence is done and that minority children learn to hate their own image.

When the construction workers' unions in the U.S.A. refuse to accept Black apprentices, it is the Negro applicant who is the victim, not the white tradesman.

To avoid this reality, morality requires that in the last minutes of the program, Archie must be defeated by his own prejudices. This is rather like the formula used in "true confession" stories in which pleasure and sin always end, in the last paragraph, in punishment and remorse.

For the past 50 years, the major Jewish defence agencies have sought to persuade the public that racial and ethnic jokes are not funny, that bigotry is no laughing matter. They have sought to create a social atmosphere in which prejudice would be denied respectability.

A whole generation felt compelled to walk out of restaurants because they would not serve Indians, or sit-in in those that would not serve Blacks. The insensitive Babbit who told Abie and Ikey jokes at a party was asked to leave one's living room, never to return again. It was assumed that to overlook minor expressions of bigotry was to leave the door open for fascism.

Are we prepared to abandon this assumption and join in the laughter? On what evidence do we suggest that the danger is past?

Another view holds that Archie Bunker is the best antidote to bigotry yet invented. It suggests that Americans are terribly tired of the race issue, bored with speeches, demonstrations and riots, and indifferent to high-minded calls to justice. Their tensions in the racial area are relieved by humor and prejudice is defeated by the ridicule heaped on it.

It is difficult to choose between these alternatives. The reader can best supply the answer for himself. Do you tune in each week to see bigotry defeated or to join gleefully in some vicarious name calling?

Israel and Germany

Memories of Nazism hinder contacts in business and culture

In a world where hostility to Israel appears to be spreading, the firm cultural and economic ties linking the Jewish state and the Federal Republic of Germany take on added significance.

It was in 1965 that Israel and Bonn entered into diplomatic agreements, but it was in the aftermath of the Six-Day War in 1967 that these contacts accelerated. What helped bring about the change in German thinking was the defeat of the invading Arab armies. It established the military credentials of Israel in the German mind.

There is in Israel today, and in the Diaspora as well, a dwindling, though stubborn, hard core resistance to reconciliation in any form with West Germany. One has only to recall the bitter controversy that raged over the Reparations Agreement which subsequently brought hundreds of millions of German marks to Israel for economic development.

No Jew worthy of his heritage will permit the memory of the Holocaust to become forgotten or blurred by the passage of time. History has reserved a place for the foulness that was Nazism. But to equate Germans and Nazis is utterly wrong, and that wise old warrior, David Ben Gurion, put it so well a few years ago when he spoke out against racist tendencies in Israel. Such distortion can only harm the good name of Israel, he said on that occasion.

Today, the contacts between Israel and West Germany are many and varied and there has been a marked increase in recent months. Israeli Justice Minister Yaacov Shapiro visited Bonn this fall. The International Foodstuffs Fair in Cologne and the Frankfurt Autumn Fair saw large displays of Israeli goods and on the cultural side, the Israeli Philharmonic Orchestra, under a German conductor, opened the famed Berlin Festival.

Recently, Gerhard Schroder, chairman of the foreign affairs committee of the German Bundestag, paid an official visit to Israel. Last month, German cultural week was held in Tel Aviv and the chairman of the Israeli Composers Association accepted an invitation to tour Germany. And, of course, hundreds of thousands of young Germans have come to Israel to see and learn first hand about its people.

The Nazi ideology is not dead, but its scattered adherents should not be regarded as evidence of a resurgence of Nazism. In word and deed, Bonn has demonstrated its desire to atone in some measure for the sins of the past, and on that basis Israel can, with clear conscience, deal with its one-time enemy.

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HEBREW CALENDAR

29 Kislev Sidra: Miketz Candlelighting: Toronto 4:23; Montreal 3:53

Israeli commandos "clean out" terrorist caves

Leftists, terrorists clash

By MOSHE RON
CJN Israel Correspondent

TEL AVIV

There are some small groups in Israel which claim to have special patents for peace with the Arabs. There is the Mazpen group, the new left (a splinter group of Hashomer Hatzair, headed by Jacob Riftin); Bohemian Circles headed by Dan Ben Amoz and Amos Kinan and Haolam Hazeh headed by its two members of Parliament, Uri Avnery and Shalom Cohen, who were in sharp disagreement lately. And then there is the Moscow-orientated Rakah party, headed by Meir Wilner and Tufik Tubi. All these groups claim that Egyptian President Sadat wishes to make peace with Israel. Earlier they said Nasser was a man of peace but Israel prefers to keep the occupied territories rather than make peace. What do the Arab terrorist organizations think of these Israeli peace-seekers?

A short time ago, a symposium of Palestinians took place in Kuwait. The participants were in favor of the establishment of a Palestinian State in which Arabs, Jews and Christians could live in peace . . .

One of the proposals, put forward by the symposium, was to start a propaganda campaign among Jews in Israel to propagate this idea. The economic expert of the Palestinian terrorist organizations, Dr. Jussuf Sayeg, advocated the idea of a propaganda campaign among Israeli Jews, but doubted its success. He suggested the use of Israeli Arabs for such a campaign, who have close contact with the Israeli left groups, who are in favor of a mixed Palestinian Stage. He admitted that their number is small. When he was asked if there is a chance of coming to an agreement with Uri Avnery about such a plan, he answered there was such a chance, if both sides were ready for a compromise.

One cannot say that the participants at this symposium showed great respect for the Israeli leftist circles. Professor Neville Sheat, of the American University in Beirut, maintained that there is no chance of cooperation with Israeli left circles, not even with the Mazpen group. In the Moscow orientated Rakach Party there are few Jews and a great majority of Arabs. The participants at the symposium critized the attitude of the Rakach leader, Meir Wilner, to safeguard the right of existence of Israel and to let the Arab Palestinian refugees return to Israel or to accept indemnities for their property in Israel.

Rakach is in favour of a bi-national state of Jews and Arabs, but Professor Sheat rejected this idea. It is a fact, he said, that Israel exists as a state, which has been recognized by the United Nations and keeps up regular diplomatic contact with many countries.

Professor Sheat thinks that the Mazpen group is the only small anti-Zionist group in Israel since the establishment of the state that can prove some progressive action. This group opposes the Zionist solution and supports the creation of a bi-national state in Palestine. It was published in the newspaper of Mazpen in England and the United States, that the group is becoming a part of the Socialist Federation in the Near East, in which there are only a few Jews.

The Mazpen group is small and cannot act as an effective underground movement. Military censorship in Israel has lately confiscated many editions of the Hebrew newspaper of this group and also refused to issue a permit for the publication of a newspaper in Arabic. The Mazpen group tries to continue its activities on a legal basis.

The speech of Professor Sheat caused sharp discussion at the symposium. In this discussion the name Israel was frequently used and even the Palestinian Arabs listened quietly to the descriptions of some Arab intellectuals who have visited Israel. The speaker said that the supporters of a pro-Palestinian movement in Israel have not succeeded in putting over their convictions for a serious approach in favour of a Palestinian Government in Israel. Not only are the Palestinians extreme nationalists, but also among the terrorist organizations there are many nationalists who are against the idea of creating a Palestinian democratic Arab State . . . Such is the case in the El Fatah movement and other terrorist groups. Therefore, the Palestinian National Council could not adopt a resolution to alter the terrorist charter. The left wing demanded a change in paragraph six, stating that Jews who were in Palestine before the "Zionist invasion" would be recognized as citizens. But Yassir Arafat opposed such an amendment in the charter. The left wing also demanded an amendment of the paragraph which gives Jews, who came to Palestine before the establishment of the State of Israel, the right to stay . . .

Professor Sheat said Jewish propaganda was better than Arab propaganda. When he was asked by a French partisan of the terrorists, what attitude the terrorists adopt towards states which maintain an anti-Semitic policy in order to promote Jewish emigration to Israel, he answered: "Maybe this anti-Semitic movement is a result of Israeli propaganda. Such as the case in Poland where the Jews tried to damage Arab interests and many Jews in Poland, who have been faithful citizens in the eyes of the Polish rulers, were permitted to leave the country in order to go to Israel."

From this discussion we can see what attitude the Arab left circles and terrorist groups adopt towards left circles in Israel and even more towards the Jews in Israel. The question is: Will our left circles draw the necessary conclusion from this?

ask the rabbi

Lighting candles for Chanukah in synagogues

1. Since everyone lights Chanukah candles at home, why is it required to have them lit in the synagogue?

RESPONSE:

Some Halachic authorities (e.g. Abraham Ha-Yarchi) actually question the propriety of lighting the candles in the synagogue for this reason. The persistent view argues for lighting the candles in the synagogue for a number of reasons. First, just like the Kiddush on the Sabbath and the festivals, these benefit of the wayfarers who are passing through the city and have no home at hand in which to light the candles, making the synagogue their temporary home. Secondly, on Chanukah, there is a requirement to spread the word within the community. Lighting the candles in the synagogue spreads the word in public. Therefore the Chanukah lights in the synagogue are required to burn during the services when there is a minyan present.

2. Why is there no scroll read describing the miraculous events of Chanukah, just like the Book of Esther which is read during Purim?

RESPONSE:

Basically, the answer to this question is that while the Book of Esther is an official book of the Jewish Canon, there is no Canonical Book (a book of sacred Scripture) that contains the story of Chanukah. The Book of Maccabees, which does contain the story, is an extra-canonical book, i.e. a part of the Apocrypha. It is interesting to note that during the Middle Ages some synagogues are known to have used the Book of Maccabees. Yeminite Jews still read this book. Some of our prayers contain this book.

3. Why is the sinew of the thigh prohibited by the Bible?

Response:

Some commentaries explain that it is prohibited because the Patriarch Jacob was injured there during his struggle with the Angel. Some amplify this reason by claiming that Jacob was injured because his people left him alone, and thus prohibiting this section reminds us to look out for the safety of others. Others comment that this reminds us of the jeopardy in which our people live, always being exposed to attack. There are those who try to claim that because this area is so easily subject to injury and irritation, the inflammation of this section, which lies along the sciatic nerve, is quite prevalent. Thus, there will always be some irritation and inflammation which might produce lesions and infections in the animal. Some venture to guess that this area contains sinew tissue which is hard to digest. We thus find the combination of historical as well as hygienic reasons for this prohibition.

Small but vital community

New Zealand Jewish youth on the move

By BENJAMIN SCHLESINGER

AUCKLAND, N.Z.

The Jewish community of New Zealand, founded nearly 150 years ago, is a small and vital community numbering close to 5,000 persons, about 0.2 percent of the population.

Despite periodic predictions of failure forecast by a few pessimists, New Zealand Jewry continues to flourish. However, many young people are leaving to join the continual stream of youthful adventurers, opportunists and malcontents who seek different ways of life, temporarily or permanently.

Many of them go to Israel, a score or more having joined the Australian contingent on kibbutz Yizreel, while a few have gone to Tzorah and other kibbutzim.

The majority of young Jews who leave New Zealand move across the Tasman Sea to Australia, many of them aiming for the large Jewish communities in Sydney and Melbourne. In these communities it is possible for them to take advantage of the broad spectrum of Jewish activities as well as the social opportunities of the bigger Jewish population.

What of those who remain in New Zealand? About one-fifth marry out of the faith, not so much in the larger centres but in the small communities where it is a matter of grave concern.

The rest seem to make suitable marriages within their local communities and to settle down happily to raise Jewish children who will boost the population of the future.

It is with the children that the hope of the New Zealand community lies. Hebrew schools in Auckland, Wellington, Christchurch and smaller centers attract large members of children on Sunday mornings and mid-week classes are also well-attended. For the past decade Auckland has imported Shlichim to serve as headmasters of the Hebrew School.

They also organize adult education and latterly, direct Moadon B'nei Akiva. This is the only youth group competing with Habonim, the Zionist group formed 21 years ago in New Zealand.

Annual summer camps held by the two youth groups in various parts of the country are a venue for Jewish youth from throughout the country.

Their seniors in their late teens and early twenties have just one organization at present, the B'nai B'rith Youth Adults. Contact is maintained with their counterparts in Australia and annual international conventions held.

And here begins the migratory process. BBY gives N.Z. Jews a chance to form friendship with Australians and thus a basis for settling there. But it's a two-way interplay; Australians have been known to settle quite happily in New Zealand.

So that's the story with the youth - one that looks pretty set for years to come. Radical changes could be effected only if there was a mass decision to go on Aliyah, or if Jewish immigrants were encouraged to the Land of the Long White Cloud, as New Zealand was called by its Maori settlers.

Meanwhile, there is the rest of the community - the adults who have opted to settle in New Zealand, or who were raised there, giving their children the social and geographical benefits of New Zealand, if not a totally Jewish environment.

Jewish culture there is - and consciousness.

Anyone from a small community knows the closeness, the sense of belonging and being needed as a stalwart of the congregation. Jewish functions get good support. Visitng speakers receive an enthusiastic hearing.

New Zealand has given more to Israel, per capita, than any other country in the world.

Jewish awareness and cohesion is born of the realization that identification is the only positive force working to counteract the enveloping arms of assimilation; but integration with non-Jews is easy and more and more people are educating themselves for return to traditional customs and values to preserve their Jewishness.

Dr. Schlesinger is a professor at the School of Social Work, University of Toronto and Visiting Professor (1971-72), University of Western Australia, Perth.

Those who favor retreat from Sinai forget the past

By W. GUNTHER PLAUT

Even amongst Israel's friends there is a feeling that perhaps things would go better if its government would take a chance on trusting Egypt and retreat from the Sinai. It may be well to review a bit of history in order to understand just what lies at the base of Israel's own assessment of the situation. I have just seen a memorandum written by Yaacov Tsur entitled "How Israel was forced to withdraw from Sinai in 1957." Tsur was Israel's Ambassador to Paris during the Sinai campaign, and his 19 page memorandum is by all odds one of the most interesting documents which I have recently come across.

After the 1957 military campaign had ended in victory it was Israel's purpose to prevent a reversion to the perilous situation which had led to the Sinai war. Its claims centered on three focal points: guarantee of free passage of Israeli shipping in the Gulf of Eliat; the right of passage through the Suez Canal; and prevention of Egyptian rule in the Gaza strip. In the long run of diplomatic events to follow only freedom of shipping in the Gulf of Eilat was fulfilled, and the Straights of Tiran remained unopened for 10 years until Nasser closed them in 1967. The other two conditions were sabotaged at the United Nations, which returned Israel precisely to where it was before the war.

On January 16th; 1958, Secretary General of the U.N. Dag Hammerskjold said that total withdrawal by Israel was a pre-condition for any peace settlement between Israel and Egypt. To French diplomats at the U.N. he complained of "Israel's obstinacy." (At that time France seemed to be Israel's only ally, for the United States was playing both ends against the middle. It promised guarantees of free passage through the Canal but failed to go beyond words.) On February 2nd the General Assembly passed a resolution, sponsored by the U.S., demanding Israel's total withdrawal from all conquered territories. The vote was 74 to 2; the nays were Israel and France. A French correspondent writing in Figaro telegraphed his paper: "An observer who came from Mars and witnessed the U.N. discussion would have gone back to his planet in the conviction that he had lost his way and strayed to the moon."

Economic sanctions were now threatened against Israel, which began to inquire whether France would help if such sanctions were imposed. It received this answer by French Minister of Finance Paul Ramadier: "It is better that you do not delude yourselves, the economic position of France is bad enough, it has no foreign currency and no oil. Do not count on French support because the resulting disappointment may be bitter."

Yaacov Tsur

Faced with this dilemma Israel prepared to quit Sharm el-Sheikh on the assumption that U.N. forces would be stationed there, and Golda Meir announced that similar arrangements would be made for Gaza. In answer to the question, "What would happen if in the near or distant future Egypt would demand a withdrawal of the U.N. force?" Deputy Secretary General of the U.N. Ralph Bunche, whose death last week was widely mourned, declared unequivocally on March 13th: "If there is a difference of opinion between the Secretary General and the government of Egypt, the question shall be brought before the General Assembly of the U.N." (This, like so much else, was later quite forgotten by U Thant in May 1967.)

One could go on and on. The fight for freedom of navigation in the Suez Canal was lost from the outset. The great sea powers yielded to Nasser who, as the French Ambassador in Washington said "had forced his will on the world." In the end nothing remained of Israel's Sinai victory but a U.N. force at Sharm el-Sheikh, and that presence, it turned out, was as tenuous as all the promises previously made.

A proverb says that those who do not learn from history will be condemned to relive it. Israel has no stomach for doing the latter.

Our poor - like a shepherdless flock

By J. B. SALSBERG

So we have demonstrated what should be obvious: that the Jews are not all rich. In fact a considerable portion of our people are compelled to live below the minimum standard of decency. An additional portion hovers around the minimum subsistence level and only a minority reaches the middle class plateau and higher. Yet the voice of the lower half of the social scale has become barely audible in our decision-making and pace-setting councils.

My complaint is not based on the assumption that a stronger voice would result in the abolition of poverty in the areas of Jewish living. Such an achievement is hardly within our competence. The abolition of poverty is a Canada-wide social problem and task. Quite correctly, therefore, the Jewish wage and salary earners ally themselves with their non-Jewish social equals in efforts to achieve economic and social justice.

This policy of an inter-ethnic, all-Canada alliance was also pursued in the past when the Jewish common folk exercised substantial authority in the social and cultural life of our community. Why not now when they still constitute a numerically strong contingent in our midst?

* * * * *

As I see it, the answer is to be found in the two far-reaching trends that emerged in Jewish life since the second World War.

Our middle class became a numerically stronger factor in the community and, because of the primacy of fund-raising in the furthering of historic challenges, the imposition of middle class values and practices proceeded unopposed in Jewish religious, social and cultural life.

While this process was underway, the social forces that might have arrested the tidal wave of doubtful life-styles, became leaderless and ineffective.

The needle trade unions were once much more than an instrument for economic betterment. They were social forces that influenced almost every aspect of Jewish living. The working class fraternal organizations were also much more than "sick benefit societies." They were mighty factors in developing a cultural revolution among the Jewish "masses". Even partisan politics bore a Jewish stamp. Those forces developed a new concept of "Yiddishkeit". They and their subsidiary organizations became a force to be reckoned with and their influence was felt in every sphere of Jewish life.

But the mass exodus from the needle trades left the Jewish wage and salary earner without the accustomed leadership of the "Jewish unions." The new unions they joined were no longer "Jewish". The working class, or "mass" organizations, like the Farband, the Workmen's Circle etc. etc. that were formerly citadels of popular culture and expressions of popular authority, were also deflected from their traditional paths. Israel's labor needs became central obligations with some, others were unable to re-orientate to the new conditions and some were simply mesmerized by the music of the middle class Sirens.

* * * * *

We have thus reached a stage when the new leadership doesn't notice the absence of the poor and the non-affluent and the "other half" of our people find that, at this critical stage, they are left without their traditional organizational expressions. They become a flock - and a numerous one - that lost its shepherds . . .

The result is a distortion of reality as far as our community picture is concerned. A restoration of a balance is clearly needed and this cannot be achieved without a serious re-thinking of the problem - by the community leaders as well as by the leadership of the "popular organizations," the bodies that once merited the confidence of the working people.

Assembly endorses day schools

Dear Editor:

Having recently attended in Pittsburgh the General Assembly of the Council of Jewish Federations and Welfare Funds in the United States and Canada, I would like to share with your readers some of my impressions.

I found the delegates as a group, to be concerned and committed, serious minded and with a calmer and more intelligent approach than is generally found at similar conventions. than is generally found at similar conventions.

It was a matter of encouragement to encounter at the meeting such a large number of young men and women who now take an increasingly active part in the affairs of the Jewish Community on this continent. These people come from many varied backgrounds, and it was moving to me, to sense the genuine desire of many to become involved in the historic, cultural and religious maelstrom of Jewish life.

To those of us who believe in the overriding priority of the day schools in safeguarding the survival of Judaism on this continent, it was of course particularly pleasing to be faced with a break-through by the Assembly in understanding this very point. Hopefully, the Welfare Funds throughout the continent will now begin to implement the very explicit and urgent plea of recognition of this problem, which was passed by the General Assembly. These resolutions, incidentally, were discussed in a very intelligent and frank manner, and were overwhelmingly passed without rancour or malice by the vast majority of the Assembly.

It would appear to me that the Welfare Funds constitute an important platform and vehicle for harnessing the combined resources of the Jewish Community toward our physical and spiritual welfare, and toward the survival of Judaism.

From my personal platform, this of course involves the centrality of the historical Torah approach.

The Pittsburgh Assembly demonstrated that such an approach is appreciated and respected and that representatives of this approach will find recognition and due courtesy.

Kurt Rothschild
Toronto

Dear Uncle Eliezer:

"Zolst er mir ekskuzn," but I feel I have to take up the matter about which your nephew J.B. Salsberg is writing in The Canadian Jewish News.

I thought you would want to know that the question of poverty in the Jewish community, is one which is receiving some considerable attention by the social service agencies and about which there is a first phase study scheduled to be released by the end of the month.

The question of poverty has also distressed other Jewish communities enough that at the General Assembly of the Council of Jewish Federations and Welfare Funds last month in Pittsburgh, there was a resolution passed urging that special attention be given to the plight of the Jewish poor, and that the Jewish community agencies assume major responsibility to assure that their needs are met. Federations and Welfare Funds were called upon to examine and intensify the efforts in their planning of programs for the Jewish poor in the 1970's. In Toronto the formal study that has been undertaken reflects an organized attempt to do just that.

Now Uncle, don't you think that rather than stampeding the subject and "shooting from the hip," that your nephew might have done better to have tested his personal - and might I suggest myopic - point of view against the more objective criteria of study and research before launching on an exposition of his own regarding the Jewish poor, not only in Toronto, but right across Canada noch!

"O.K. Uncle?"

Henry G. Goodman, Chairman,
Social Planning Committee,
United Jewish Welfare Fund.

Dear Editor:

I am surprised that The Canadian Jewish News (Nov. 26) would publish such hodge-podge nonsense as the JCNS-article on the demand for recognition of Conservative and Reform ministers in Israel.

Three arguments underly the demands of the president of the association of American Conservative Temples: 1) The Conservative and Reform movements are profoundly Zionist and make serious contributions; 2) After accepting the Conservatives and Reformers, religion in Israel will begin to fulfil its proper role of critic and moral conscience of the State. 3) The majority of Jews today are not practising Orthodox observance.

All these arguments show clearly one thing: the Conservatives and Reformers have no idea whatever of what religion means and is supposed to be, and more specifically know nothing about Judaism and the Jewish Faith. In the first argument they identify the Jewish faith with some political affiliation and monetary or cultural contributions. In the second argument they reduce religion to a state agency of "Auditor-General of National Morality and Conscience," thus part of some socio-political set-up. And in the third argument they contradict the second one by playing the majority versus minority game. Since the majority is perhaps not observant in the full orthodox sense, the practise of the majority should be the sanctioned rule. But, then, of course, since when is conscience and moral criticism concerned with numbers rather than with truths, than with justice?

After 2,000 years of Galuth, the Conservatives and Reformers have still not learned that Judaism is a religion by virtue of the Torah alone. All racial, national, political and what have you principles, conformities and assimilations fall by the side of that one and only criterion.

And it is this very standard that has preserved Judaism against all odds through thousands of years of persecutions and attempted seductions - without country, political parties, scientists, professors and financial wizards. If not for the strict adherence to these Orthodox laws of marriage and divorce, conversion and morality which the Conservatives and Reformers now wish abolished in Israel, there would not be any Conservatives and Reformers around this day to demand all this. There have been similar attempts in the past to undermine the core of Judaism - by the ancient reformers who went by the name of Sadducees, Karaites, etc. The reason Judaism survived is because these groups were kept out of, and of necessity cut off from, the body Israel.

Any concessions now must result in the same. An irrevocable split because intermarriage between Orthodox and non-Orthodox will be legally impossible. Premier Golda Meir realized and said that much to the leader of the Israeli mamzerim, the reform-rabbi Ben Chorin, as reported in the same issue of The CJN.

If political affiliation, money, numbers and moral criticism are to be the criteria, let them remember that (a) there are many more Christians, Mohammedans, Hindus and Buddhists than Jews, and (b) you don't have to be Jewish to be a political Zionist, financial or cultural contributor to a Zionist State, and moral critic.

Be what you like to be, but keep your hands off what is not yours to play games with!

I. Jacobson
Downsview

History recalled

Trade union ends exploitation of meat cutters in bad old days

By HARRY SIMON

In 1938 I had assumed the responsibility of servicing a local union of meat cutters known as Local 90, affiliated with the Trades and Labor Congress of Canada. It consisted of approximately 80 to 90 members employed in 40 to 50 kosher butcher shops in Toronto. (The Union has since become, part of the Amalgamated Meat Cutters & Butcher Workmen of North America, representing several thousand members.) The working conditions of these men were to say the least, terrible, particularly the long hours they had to endure.

The work day would be from 6 a.m. to 8 p.m. Monday, Tuesday and Wednesday. Thursday the day would be from 6 a.m. to midnight and Friday from 7 a.m. to 5 p.m.

Saturday (the Sabbath) was supposed to be a Day of Rest. However, 90 percent of the store owners were determined to violate the Saturday closing rule. Their reason for doing so was competition. "If we don't keep our stores open our competitors will take our customers away from us". They would have their employees report for work early in the afternoon, pull their store blinds and start preparing meat for serving customers when the stores would officially open at sundown, remaining open till about 1 or 2 o'clock Sunday morning. It's difficult now to comprehend that these men actually worked 80 to 90 hours per week. These long and unbearable hours were not only a violation of the union contract but were also a violation of the Sabbath Law (Machalal Shabos). The union was applying all kinds of pressure on the employers to stop them from violating the contract, but had little success. Hardly a week went by without picketing of stores. The employer would promise to behave and remain closed on Saturdays, but a week or two later would again be at the same game.

An appeal by the union to the Canadian Jewish Congress to assist us in forcing the owners to keep the stores closed on Saturdays met with a sympathetic response. There was very little the Congress could do at that time as the community was very disorganized particularly with regards to kashruth. (The Congress Kashruth Committee was organized several years later.)

We then appealed to some of the rabbis for assistance. To our great disappointment and dismay this appeal fell on deaf ears, with the exception of Rabbi Monson and Rabbi Hurwitch. The others would have nothing to do with us. I remember visiting one of the orthodox rabbis, and being told that it is against the Torah for a Jew to join a union and therefore he would have nothing to do with us. When I told him that after all Moses was actually the first union organizer when he organized the Jews against slavery in Egypt, he became so outraged that he called me a Communist and showed me the door.

Another incident I recall occurred when an orthodox rabbi slammed the door and walked out of a public meeting called by the union after having publicly insulted one of the rabbis who had spoken in favor of supporting the union's endeavors for Sabbath closing of kosher butcher shops in Toronto.

However, all this did not discourage the union from carrying on with our struggle for decent and humane working conditions for our members and after several years of effort and with the assistance of the Labor Council and a number of civic officials, we were successful in obtaining a city ordinance, which established a five-day week Monday through Friday for all kosher butcher shops in Toronto. This law is still in effect to this very day and the employees now enjoy a 40-hour week.

I should mention that the same employers who opposed the union on this issue were later grateful to us, because this meant that they too were able to enjoy two days of rest with their families and observe the full meaning of kashruth in the operation of a kosher business.

Mr. Simon is Ontario Regional Director of Organization, Canadian Labor Congress, and recently was elected to the national executive of the Canadian Jewish Congress, Central Region.

Bar Mitzvahs - for whom?

Dear Editor:

As a teenager who had my Bar Mitzvah two years ago I am happy to read Ben Hayeems' letter setting out the futility of the large evening parties made by parents who are forced by the system to outdo the last one.

I can vividly recall the atmosphere in our home two years ago. The endless hours of planning the guest lists and then my mother spending sleepless nights trying to figure out where to seat the guests. She had to remember who did not talk to whom so that they should be seated at least four tables apart. By the time the day arrived she was a nervous wreck and the whole family was drained of all its energies. I had no say in anything as I was just a "baby," yet the next morning and all day I had to stress that I was now a man and all that parrot-like repetition of how wonderful my parents have been in bringing me to this stage of manhood. Money was not easy to come by in our home and my pleading to have a small affair was ignored. After all "we will get our expenses back from the guests" - we never did.

Sure, I had a good time with my own circle of friends but all the adults did not mean anything to me. The most embarrassing time was when the guests lined up to pay "their bills" and there was I taking envelopes from complete strangers who did not mean anything to me. The checking off of the cheques against the guest lists, by my parents was something I also want to forget. For several months after the supper celebration my mother kept asking her friends "How was it? How was it?"

Bar Mitzvah boy reads from the Torah

A lot of energy, money and time was spent without good cause - that is why Ben Hayeems' letter carries a big message. How proud would I have been to have participated in raising the bond money as suggested in his letter. My Bar Mitzvah would have had some great significance for me and a worthy cause would have benefitted.

Please do not print my name as my parents will accuse me of being "ungrateful - after all that we have done for you."

Name withheld by request
Toronto

National news

Looking ahead

Lack of Jewish archives

By DR. STUART E. ROSENBERG

On fashionable McGregor Avenue in Montreal there stands a monument to a great Canadian Jew who recently passed away - Samuel Bronfman House, the national headquarters of the Canadian Jewish Congress.

If you look closely at the plaque at the outside of the building, you will note very important words. It is suggested that in addition to being the national headquarters of the Canadian Jewish Congress the building is also the National Archive - indeed a Museum and Archive.

Have you ever tried to get any information from the "National Jewish Archives" in McGregor Avenue, in Montreal? Don't try too hard - I warn you - you won't get very far.

One of the great national scandals in Canada for anyone who has any interest in studying or writing history - even talking about it or merely thinking about it intelligently, is that we of all people, the people of the Book, do not possess real Jewish archives for Canada.

Canadian Jews are of course fortunate in having at our disposal a wealth of demographic materials based on the Dominion Census Reports. And Louis Rosenberg, the emeritus director of research of the Canadian Jewish Congress, has done interesting work over the years in cross-referencing the census reports which are essentially the data that comes out of Ottawa's computers.

But make no mistake. If it had remained for the Jewish community of Canada to get this information on its own, we would have little or none of this material at all. Essentially, what Mr. Rosenberg was doing - and he was doing very important work - was collating, correlating and reworking - material provided to him by the national government through the dominion Bursau of Statistics. If there were no Dominion Bureau of Statistics, we'd probably not even have what we now have of demographic studies of the Jewish community in Canada.

It is a major cultural calamity that nobody has taken up this cause and few have done anything to hasten the days - long after our Bicentenary - to build a decent National Archive and research center for Canadian Jewry.

I have had the dubious privilege of trying to find material on occasion in those "Archives" and I hesitate to recommend anyone to attempt the same effort.

What it meant was to go down to the basement and to view longingly several hundreds of cartons - each packed with what was supposed to be important historical date. But unopened! And for all one knows - untouched and unscrutinized by human hand or eye for a long time. What is in those cartons may be very, very, worthwhile to study and to read. But as things stand now, nobody can even get near it.

What is worse: there isn't even a single person in the building who can tell you what is in these cartons because no curator has been appointed to catalogue and evaluate this alleged catalogue and evaluate this alleged "Jewish Archive."

Without a curator, without a research man of thought and understanding at the head of an Archive, there can be no major development of real research in Canada on the Jewish theme.

This is too bad because we've now reached a true breakthrough in higher Jewish learning in our country. Many young people would be interested in studying Jewish history (if not writing it), if there were at least a central place to which they could turn to get information.

In the United States, there are many such places. There is one in Waltham, Mass., home of the American Jewish Historical Society which not only has an archive but also publishes periodically very important information together with significant articles. The Hebrew Union College in Cincinnati, under the direction of Professor Jacob Marcus has the American Jewish Archives which also serves the Jewish community of the world by saving and interpreting Jewish documents and data. Indeed, if you want to find out something about Canada in the early period - during the Quebec days - you have to go to the United States, either to Cincinnati or to Massachusetts, in order to get your hands on some of the most important Canadian Jewish documents (which are now available only there).

Well, perhaps nobody else cares and maybe that's why nobody is doing very much. But I think that students care, teachers care, and ultimately intelligent laymen care.

Why is there no National Jewish Archive?

Winnipeg schools do without "real Hebrew principals"

By MELVIN FENSON

WINNIPEG -

Out in the sticks, you learn to do without the equipment, personnel, and instruments that somehow seem so indispensable in the big city.

In the spring of 1970, the Winnipeg Talmud Torah and Joseph Wolinsky Collegiate (its high school division) found itself without a Hebrew principal, its incumbent, a British-trained Rabbi, having departed for an American pulpit.

There ensued the traditional contacts throughout Canada, the U.S., Great Britain, even as far afield as South Africa and Australia, for a replacement.

Whether due to a paucity of candidates, or the high cost of available men, or a combination of both factors, no replacement was ever hired.

Instead the 64 year old mother institution of all Western Canadian Hebrew schools made do with a characteristically home-grown solution. Pressed into service was a local public high school vice principal who had been induced to prolong a sabbatical from the public school system to assist the outgoing Rabbi-principal as school administrator.

First appointed vice principal, Jack Silverberg currently heads as principal the city's largest day Hebrew School with a high school division comprising 120 students. Silverberg is not, and has never been, a Hebrew teacher, nor is he by education qualified as such. He has been a longtime professional director of Young Judea, a cantor, and for more years than he cares to remember the city's best known mathematics teacher at primary and secondary school levels before entering high school administration.

He pressed into service an Israeli Hebrew teacher, Gad Friman, who has "smichah" among his other qualifications, to serve as head teacher of the Hebrew division.

The experiment is doing so well that no one is agitating for the appointment of a real "Hebrew Principal," either secular or religious. Liason between student, staff, board and parent is at an all-time high, and school retention has this year renewed the grade 12 which was discontinued about nine years ago.

Next to follow suit was the other Hebrew day school, the Ramah Hebrew School, originally founded by the conservative Shaarey Zedek synagogue, but now operated as a community school. Ramah is in the affluent River Heights district.

When the contract with their Israeli principal was not renewed this year, school board chairman Dr. S. Blumenthal at first proposed a revolving kind of Hebrew teacher committee chairmanship . . . but then settled public school system as a stop-gap solution.

Helping the school has been Dr. Lionel Orlikow, a deputy in the Manitoba New Democratic Government's Department of Youth and Education, whose first head was Saul Miller, one of the three Jews among our cabinet ministers.

Orlikow's approach, presented just this week to an informal luncheon gathering of community leaders concerned with education, was that the candidate (for Ramah principal) had to meet many tasks: he (or she) must be a good "manager of tension" in the sense that staff, board, community funding agency, student and parent relations must be handled. The person should have some administrative experience, but not at the expense of creative spirit and capacity for innovation.

One listener present asked if a graduate of a Catholic seminary with some knowledge of Hebrew and otherwise unequalled pedagogical qualifications would meet the Orlikow test. Dr. Orlikow allowed he might very well. Agreement on this assessment was far from universal. But the line of thinking shows what must be a pretty radical approach to Hebrew principal appointments.

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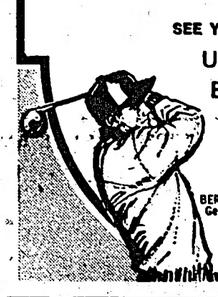

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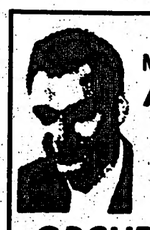

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(cont'd from Page 1)

North African families...

Fund for Sephardi Children was established in 1967, but today its activities are greatly impaired due to lack of funds.

In regard to worship facilities, the majority of the Sephardi Jews claim that they need separate places to worship, since their customs and traditions differ from those of the Ashkenazi community. There are presently two small Sephardi congregations in Toronto - Peter Tikvah and Or Hamaarav. But membership requires costly fees and various donations - which the Maghreb Jews can hardly afford. Many of them continue to worship in small groups located in private houses.

One could assume that common religion and heritage would allow the Sephardi Jews in Toronto to feel close to their Jewish compatriots in the city, but the tendency is towards greater integration and absorption with the non-Jewish population.

A growing percentage of the North African Jews in Toronto tend to congregate in non-Jewish areas and manifest a preference for a life outside the Jewish community. This is in contrast to the Ashkenazi community which has, according to a recent study published by York University, "resisted to a great degree pressure towards assimilation and life outside Jewish areas."

But the Sephardi Jews who claim that they came to Toronto not only to achieve a higher standard of living for themselves, but also to make a better life for their children, feel that only by contact with the predominantly non-Jewish population can they raise their status.

Integrate Arab towns

JERUSALEM –

Arab villages in Israel are being swept into the 20th century at a rapid pace. In the village of Ra'ama (total population 3,850), 320 families own washing machines, 380 have refrigerators, 560 radios and 190 television sets.

According to an Interior Ministry survey, 106 villagers have their own private vehicles and 14 farmers own their own tractors or other major items of agricultural machinery. The village has its own cinema and theater as well as four clubs.

There are 830 pupils at the local elementary school, 46 students at the secondary school and 24 local youngsters attend various faculties of the country's universities.

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City of Toronto
REFUSE COLLECTION SCHEDULE

Friday, December 24th
Monday, December 27th and
Friday, December 31st

are being observed as holidays within the Civic Service. There will be no collection of garbage on these days.

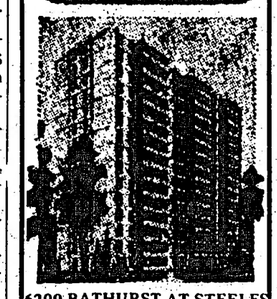
Regular Friday, December 24th, and Tuesday, December 28th, collection will be made on Wednesday, December 29th.

Regular Monday, December 27th, collection will be made on Tuesday, December 28th.

Regular Friday, December 31st, collection will be made on Tuesday, January 4th, 1972.

H. F. Atyeo, P. Eng.
Commissioner of Streets.

Forest Square



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THE MUNICIPALITY OF METROPOLITAN TORONTO
NOTICE RESPECTING INCREASE IN TAXICAB FARES

The Metropolitan Toronto Legislation and Planning Committee will consider in the very near future, a recommendation of the Metropolitan Licensing Commission that taxicab fares in Metropolitan Toronto be increased to sixty cents for the first quarter mile or part thereof, and ten cents for each additional quarter mile or part thereof.

Interested individuals and organizations are invited to forward written submissions respecting the aforementioned proposed increase in taxicab fares prior to January 7, 1972, to:

Kenneth C. Heidi, Esq.,
Secretary,
Legislation and Planning Committee,
2nd Floor, City Hall,
Toronto 1, Ontario.

A public hearing will be held at which time the Committee will consider only the **Written Submissions**, received prior to January 7, 1972, the date of such public hearing to be announced later.

For further information please telephone 367-8017.

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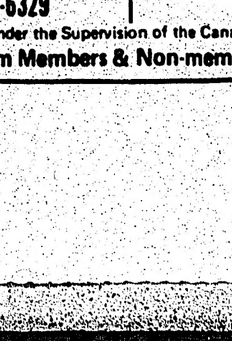

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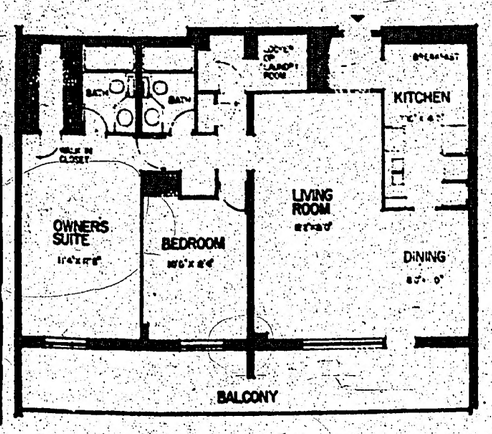

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Entertainment

How to occupy children over the holidays

By JENIVA BERGER

Those who are winging their way down to sunnier shores for the holidays have built-in entertainment for their kids as soon as they feel those gentle gulf breezes blow. It's amazing what blue skies, white sand, and warm water can do to color your world! But those that stay in the city need a little more ingenuity plus some helpful hints to fend off holiday madness.

No, you can't entertain the kids every day with planned activities, but a few excursions to the many theaters offering entertainment for the young can be spaced nicely in between skating and skiing and become treats for parents and children alike.

There are over 20 live events for children during the holiday season as well as films, museums and educational outings. I can't tell you about them all, but I can give you a first hand account of what's most appealing to what age groups. I've broken them down according to the latter because I've found through the years this is what concerns parents the most in choosing a suitable show.

PRE-SCHOOL (plus a few years)

PIG TALES - When I first saw this show last year, I found it utterly charming, and since then it's been improved even more. Ernest J. Schwarz is an old hand now at producing fine little works for the very young. This one is a lively take-off on the old fairy tale and features two little pigs trying to make the big time in Hoggywood while a wolf disguised as a movie star tries to outwit them. It's at OISE Theatre on Bloor St. and runs for about an hour. Opens Dec. 18.

HANSEL AND GRETEL - The Little People Players were at Factory Theatre Lab last year with some lovely Russian legends brought to life. This year they're performing on an outdoor sled and they do know how to

The Nutcracker is featured at the O'Keefe

appeal to restless children. Four professional actors appear at the Don Mills Shopping Center beginning Dec. 21.

SCHOOL-AGE 5 to 9

THE SEVEN DREAMS - The fabulous Black Box Company of puppets has some help from two live actors in this adaptation of the Hans Christian Andersen story about a boy who dreams of ghosts, witches and underwater fantasies as he looks for his lost dog. It's a short show (about 1 hour) but under fives will not appreciate a particularly scary scene toward the end. At the Town Hall.

COPPER MOUNTAIN - Back for a third season, Robert Swerdlow's candy rock musical is pleasing to the eye and ear. I found it a trifle long (1 3/4 hr) for the little ones but the Global Village atmosphere is friendly and informal so children can pipe up comfortably. Runs through the 31st.

SNOW WHITE - I would rather recommend this richly costumed show to those children hovering around the seven and eight category. Reason? Two and one half hours. There's a lot of love and care that has gone into this show given by the Ryerson Opera Workshop and it shows. At Ryerson Theater. Dec. 18 and 19 only.

TEN AND UP

BABAR - Jean de Brunhoff's ever endearing story of a most sagacious elephant is portrayed by the senior students of the Toronto Dance Studio. Narrated in both French and English (check for dates) what could be a nicer way than for your student to brush up on his school French? Opens Dec. 27.

THE NUTCRACKER - Yes, the odd under 10 may appreciate this enchanting ballet but I've seen one too many five and six year olds squirming at the long pas de deuxs in Act II while their mothers tried vainly to hush them in the rarified atmosphere of the plush O'Keefe Centre. Jurgen Rose's costumes are stunning and it all comes off as an elegant fairy tale larger than life. Opens Dec. 26.

AND UP

Parents frequently complain that their older children around 12 or so have little selection in live theater. True, but then they're past the real children's theater atmosphere anyway. Highly recommended as family shows and quite edifying for the older child is the lovely **Man of the La Mancha** which will be at the O'Keefe Centre for one week only, **The Fantasticks**, in my estimation one of the most beautiful of all 'small' musicals, at the Colonnade Theater, and **Pickwick Papers**, a new musical adaptation of the Dickens novel by Jack Winter at the Toronto Workshop Productions, Dec. 21.

Happy Holidays!

ISRAEL HISTADRUT CAMPAIGN IN ACTION

200 delegates attend annual Histadrut conference

Victor Giblon

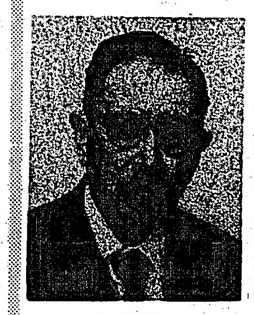
Over 200 delegates, representing the Farband Labor Zionist Order, Borochov Co-ordinating Committee of the FLZO, Labor Zionist Movement, Folk Organizations and the Trade Union Movement attended the Annual Conference of the Israel Histadrut Campaign on Sunday, November 21st. Mr. Victor Giblon was unanimously re-elected Chairman of the Histadrut Campaign in Toronto; Julius Ciechanowski Chairman of the United Organizations for Histadrut and Meyer Pollock Chairman of the Canvassers' Council. A quota of $325,000 was adopted for the Ontario Region.

Mayor William Dennison testimonial banquet

Mayor William Dennison will be honored at a Testimonial Banquet at the Inn on the Park Monday, February 14, 1972. It is expected that about 1,000 people will attend the banquet which is being arranged by the **Canadian Friends of Histadrut.** Funds raised from the $50 a plate affair will be used to build the William Dennison Health Centre in Kfar Saba, Israel. Patrons of the dinner include the Ontario Lieutenant Governor, W. Ross Macdonald, who has been named honorary patron; Premier William Davis; Liberal leader Robert Nixon and New Democratic Party leaders David and Stephen Lewis. Banquet Co-Chairmen are Mr. David Archer, President of the Ontario Federation of Labor and Mr. Oakah L. Jones, Chairman of the Board, The Consumers' Gas Co.

Mayor William Dennison

Hebrew liberal club supports Israel high school



Harry Trachter

Ten thousand dollars has been contributed by the Hebrew Liberal Club of Toronto to help build the new Technical High School in Onim-Kfar Saba, established by the Histadrut in Israel. The Hebrew Liberal Club, whose President, Mr. Harry Trachter, is a veteran of Toronto Jewish communal activity, has more than once demonstrated in very concrete fashion its concern for the Jewish Homeland through the projects it helped build in Israel. It can indeed serve as an example to other organizations and its members may well be proud of their participation in all worthy causes.

Among the officers instrumental in raising these substantial sums are the Treasurer, Mr. Ben Freeman, who recently returned from Israel more dedicated than ever to the Jewish Homeland; Mr. Abie Kohl, Vice President and Mr. Nathan Shapiro, Secretary.

20th CENTURY THEATRES Cinema Showcase PRESENTATIONS FOR FURTHER INFORMATION PHONE THEATRES

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Current and Choice

FILMS

JOE HILL, A first rate effort about a union man at the beginning of the centruy who is persecuted for his efforts to improve the lot of the working man. Starring Thommy Berggren. At the Nortown Theatre, and several others.

PLAYS

MAN OF LA MANCHA. It must be the fourth time around for Dale Wasserman and Mitch Leigh's musical about one day in the life of Don Quixote. But if you haven't yet seen it, its well worth the effort. Alan Jones is featured this trip as the old Knight who loses his illusions only to give them to others. At the O'Keefe Centre.

LITTLE THEATRE

AMBUSH AT TETHER'S END. There's little story in this absurdist play about a revengeful corpse who destroys the lives of his two friends. But the dialogue is crackling and witty and the acting is very good. At the Factory Lab Theatre.

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